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THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATION.

SAIVA SAMAYA NERI,

(*continued from page 25 of Vol. VI.*)

4. Among them, they who are devoid of bodily and mental faults are alone fit to be Acharyas.
5. By untimely union, and by want of chastity are caused bodily and mental infirmities in children born.
6. If the mother partakes of wholesome food, the children will get beautiful forms.
7. Those who have done good in a former birth will be born with all good qualities. Others will never get them.
8. Men too tall or too short or too big are not fit as teachers.
9. Men too white or too dark, or too red are not fit.
10. Men lame of feet or hands, the hunch-backed the blind of one or both eyes, and those who are wanting in any of their limbs or organs are not fit.
11. The squint-eyed, the hollow-eyed, the blear-eyed, the cruel-eyed are not fit.
12. The thick-lipped, the large-toothed, the flat and scrubby nosed are not fit.
13. The men with legs too short or long-kneed, the too-tall, and the thick-soled and broad-toed are also unfit.
14. The pot-bellied, the dropsied, the screech-voiced, and stammerers are not fit.
15. Men with incurable diseases, and consumption are unfit.
16. The too young or the too old, and the positively ugly are unfit.
17. Men possessed of anger, of desire, bad men without pity, those men wanting in propriety of speech are also unfit.
18. The indolent, the deceitful, the forgetful, those who only learn worldly books, and those who cannot impart instruction properly are also unfit.
19. Men freed of such faults are alone eminently fitted to be teachers.

THE TEACHER'S SPECIAL QUALIFICATION.

20. He must have been initiated by a proper teacher in all the four modes of initiation (Samaya Diksha, Visêsha Dîksha, Nirvana Dîksha, and Acharya abhisheka) and should have observed the rites and observances of each of these paths.

21. Possessed of love to his teacher, he must have learned discriminately the Agamas and the subtle Vedanta.

NOTE.

The Vedanta is the Philosophy of the Upanishads, as expounded by Badarayana and elucidated by Sri Nilakunta Sivacharya. The Philosophy of the Agamas is the Saiva Siddhanta. And between them, both the acharyas have declared there is no difference, meaning thereby, the difference is one without a distinction.

22. When worshipping god, he should fancy himself as slave, (Dasa), be possessed of all love to God, and be freed of the fault of 'I' and 'mine'.

23. Perceiving God in his heart, and doing *Sivoham Bhavana* he must remove the sins of the sinful.

24. Observing how the Grace of God (Sattinipada) rests on each, and adopting the purification of each accordingly either by *Sambavi Diksha* or *Sakti Diksha, or Mantra Diksha* and removing all their three kinds of Mala, the true teacher will show the presence of the Golden Feet of the Immaculate One in the heart of the disciple.

SAKTI AND SAMBAVI DIKSHA.

26. Sakti Diksha is manasa Diksha. Sambavi Diksha is performed by the eye of Wisdom.

NOTE.

Sakti Diksha is otherwise called *gnanavati* and Sambavi *Vignana Diksha*. In the Manasa process, the rites and ceremonies are all performed by the power of the mind without the use of externals. In the Vignana Diksha, the mere sight of the teacher will purify the pupil.

Mantra Diksha.

27. Mantra Diksha is performed with H[illegible]a and *Kunda mandala* &c. for the purpose of p[illegible]rifying the sins of the pupil.

NOTE.

Mantra Diksha is otherwise called Kriya Diksha and this and Gnanavati Diksha are called also Hotri-Diksha.

THE TEACHERS: THEIR VARIOUS KINDS.

28. The teachers are divided as *Prerakacharyas, Bodhakacharyas* and *Muktitacharyas.*

The Prerakacharya.

29. The first acharya is he who instructs Saiva pupils as to who their proper teachers are who will show them grace, and thus secures their Salvation.

The Bodhakacharya.

30. The Bodhakacharya purifies the pupil who comes to him in love by giving the *Samaya and Vishesha Diksha,* and graciously instructs him in his duties.

The Muktitacharya.

31. The Muktita will give emancipation to such as above by Nirvana Dîksha, testing their worth, within 12 years of the pupils joining him.

The castes, and their teachers.

32. Brahmins can be teachers to Brahmins and other caste pupils.

32. The Rajanyas can be teachers to their own order and those below. The Merchant-class can officiate to his own class and Sudras. Sudras can officiate as teacher to Sudras alone.

Some Special rules.

33. If among Brahmins there are no proper gurus let the Brahman pupil get Gnana upadesa from the Rajanya Guru.

34. This applies to Brahmopadesa and not to Karmopadesa.

35. These rules apply also to receiving Gnanopadesa even from the hands of gurus of Vaishya and Sudra classes in failure of gurus among the higher classes. There is no wrong in this.

37. A Sudra can also be a guru if he remains a bachelor all his life and understands well the nature of the Thripadartha as taught in Siddhanta.

The books they can read.

37. The first three classes can study the Vedas and Agamas with the aid of chchandas &c.

38. The Sudras can study the Agamas and the Puranas and understand this meaning.

The teaching of these books.

40. The Vedas and Agamas teach distinctly the nature of the Pathi, Pasu and Pasa.

The nature of the Saivacharya.

41. He alone is the Saivacharya who receiving the Word of God understands the nature of the Pathi, Pasu and Pasa without doubt and mistake.

42. Even if devoid of bodily perfection, if he understands well the nature of the Thripadartha, he is a true teacher.

43. Even if possessed of all bodily and mental perfections, if he is not possessed of Sivagnana he is no teacher.

44. Even if possessed of all bodily and mental perfections, none except from the four castes can be a teacher.

THE VARIOUS MUDRAS OF TEACHERS.

45. There are five Mudras for the Guru ; Vibhuti, Rudraksha Mala, the sacred thread, the upper cloth, and head-cloth.

47. The Sudra teachers are not entitled to wear the head-dress and upper cloth.

The Sacred thread:

48. The threads should be spun by virgins of the four castes. Spin one from seven threads and spin one from three such yarns. Brahmins can wear seven such threads.

50. The Rajanyas can wear 5 such threads, Vaishyas 3 such, and Sudras one alone.

51. The four castes can wear the thread on their breast uttering the Tatpurusha, Aghora, Vamadeva, and Satyojada mantras. Their sins will vanish, and they will secure Bhoga and Moksha.

52. Sudras living as family men can wear the thread in Pujah, Tharpana and Homa occasions.

53. Among Sudras, the Naishtika Brahmachari can wear the thread always if he has got rid of all the desires of the world.

The duties of the Acharyas.

54. Know, the duties of the teachers are three namely, Nitya, Naimittika, and Kamya.

55. The Nitya (daily) duties are, bathing and performing Tharpana, worshipping God, and tending the sacred fire.

56. The Naimittika duties consist in consecrating images, and performing Diksha and in teaching the sacred words of God to proper pupils and explaining their import.

58. The Kamya consists in doing Siva Pujah and Japa for purpose of securing salvation.

59. Sanyasis and Vanaprastas are not fit to be Acharyas.

60. Brahmacharis and Grihastas are alone fit to be Acharyas.

61. The Brahmachari Acharya will confer Mukti alone. The other Acharya living in piety will both confer the wordly and heavenly Bliss.

62. These Acharyas are to initiate all the four classes by the Hotri Diksha.

63. If the husband permits, the wife can receive the Diksha.

64. The purification of the Adhwas can be given to all the four castes but not to the others.

65. To the others who are not entitled to receive Hotri Diksha, perform Diksha by sight (Sakshu Diksha) and by touch, laying hands on the head (Parisa Diksha).

66. For giving Nirvana Diksha, the pupil has to be tested for the prescribed period or for one year. For the other Dikshas, the aspirants need not under go any probation.

67. *Characteristics of the aspirant in whom the grace has descended.*

If the grace has fallen, the aspirant will regret the body as poison and will seek the means to get out of it.

68. When hearing spiritual stories &c, the hairs on his body will stand on their ends, his eyes will brim with tears, his speech will falter, and when seeing Siva Bhaktas, will raise his hands and worship them without shame.

69. He will desire the society of those who wear the Sacred ashes &c, and his love to them will grow.

THE PERIODS OF PROBATION

70. The pupils thus undergoing probations for 12 years should be tested so that they are free

from doubts and errors, and then they should be given Nirvana Diksha and saved.

71 & 72. The periods of probation for Brahmans Kshatriyas, Vaishyas and Sudras are respectively 3, 6, 9 and 12 years.

The Intelligible Pupils.

73. When under probation, the pupil shows no good at all it is fit he should at once be discarded.

74 & 75. If the Acharya gives Diksha to an unfit person, either through fear or love or love of gold and other inducements, both will fall into hell and fall deeper into it and it will be difficult for them to be raised up.

76. Therefore rejecting the unfit persons, give Diksha only to the loving ones.

How many can receive Diksha at one time.

77. It is best to give Diksha to only one at a time. It can be given to two also.

78. If the Achara gives Diksha to many, he will suffer pain by going to bell.

The Seasons for Giving Diksha.

79. The months of Kartigai, Arpisi and Vaigasi are best for giving the purifying Diksha.

80. The months of Pangunt, Ani, Margali are second best. The months of Masi and Adi are inferior.

81. In the other four months, no Diksha should be given at all. But there may be good days even in these months.

82. The time of solar and lunar eclipses are good days.

83. The days of Dakshanayana and Uttarayana, and the Vishu days in Chittirai and Arpasi are also good.

84. These days are pescribed only to those who desire this world's bliss. To those who desire Heavenly bliss, no time is prescribed at all.

85. To these latter, in their own perfection, all times are good, supremely good.

THE ARPANA IN DIKSH,

86. The pupil should dedicate his wealth, body and life to the service of His Acharya.

87. The Acharya should not receive all the wealth offered to him. Only receive one-sixth of this wealth.

88. The Acharya can receive all that is offered to him if the pupil happens to be a Sanyasi or Vanaprasta.

89. The mother out of love gives the healing potion to her child. He is the Acharya who removes the sorrows of death and birth of her pupils.

90. The Acharya should lovingly confer Diksha on all eligible persons, without regard to any other consideration.

91. We have thus far set forth the qualifications of the Acharya. We will deal with the subject of the pupils in the next chapter.

(*To be continued.*) J. M. N.

WHAT CAUSE IS BRAHMAH?

The last July isssue of the Siddhanta Deepika contains an article under the above title, contributed by Mr. S. Palvanna Mudaliar, who seems to have arrived at the following conclusions with regard to the cause of the universe (1) That Brahmah is the efficient cause (2) That Maya the material cause is an entity in itself, quite distinct from Brahmah (3) That the instrumental cause is the Sakti of Brahmah &c., &c.

I have some doubts on this point which I hope will be interesting for the readers of your journal to know. Is not Brahmah—the Supreme Being, absolute and infinite. "If so, is it in keeping with His absolute Godhood, to say that there is something called "Maya" in which is an entity in itself," independent of and separate from Brahmah? If we affirm the existence of Maya in itself, can we say that Brahmah is one without a second? Does not the word "Maya" denote that it is not really, an entity in itself."

As for the subject under discussion a student of Sankara, explains his position thus:—The conclusion reached by Mr. S. Palvanna Mudaliar is quite natural, since he started with the premise, that the Achit which constitutes the

material universe is an entity in itself. In the Adwaitins' view, this *Achit* has no real and independent existence of its own ; it is the *chit* alone that exists." "All this is chit." "That which exists is but one." The sastras begin with their arguments concerning Vidhi and Nishâdha on the assumption that *chits* and *Achit* are different entities ; nevertheless they show in the end, that, that which exists is one, that Achit is not an entity in itself, that matter and mind are two aspects of one and the same thing, as is evident from their intimate connection and that this one entity deserves to be called *chit* rather than Achit. Western science also is beginning to lean towards the same conclusion. Do we not find in nature, how difficult it is to find out the exact line of demarcation between the so-called material substances and the animate beings. The same power of the chit which manifests itself as thoughts and feelings in the mental world appears also as the forces of motion and cohesion &c. in the external world. The Adwaitin denies the real existence of the Nama-Rupa-Bhava i.e. the Achit aspect alone of the Universe. It is brought on by the beginning less Ajnana and its Swarupa is Anirvachaniya. Its illusive nature is evident from the facts, that it does not exist in all time and that it dwindles into nothing, if its support of the *Chit* is removed. Thoughts on the infinitude of space and time will also to some extent, help one to realize this. The question how and why did this unreal Nama Rupa come into visible and tangible being at all, is not answerable. But this inability is no detriment to the soundness of the Adwaita doctrine, because the Adwaitin has one of the surest of Pramanas in his favour and that is Anubhava or Realization—a state of being in which the knower, knowledge and things known are merged into one absolute Sat—in which one sees nothing else, &c. This Pramana is more important than inference. Seeing that under the above circumstances, Achit is not an entity in itself, Brahmah will not stand in need of a distinct material cause or instrumental cause, to create that *Achit* Para-Brahmah and His sakti are not different entities.

ஶிவாத்³வைதஜ்ஞாநம் । ப்ரஜ்ஞாநே ப்ரதிஷ்டி²தம் ॥

R. PADMANABHA PILLAI,
Sub-Registrar Mavilikara.

SOME DISPUTED POINTS.

(Continued from page 202 of Volume V.)

The Rise and Progress of the Vytulian heresy which, in the early years of our era, convulsed the Buddhist Church of Ceylon, seems to me to have a very important bearing on the issues raised by Mr. Vinson. According to Mr. Turnour, the heresy commenced in the year 209 A. D. when Vohokara Tissa was king of Ceylon. A careful perusal, however, of the extant accounts of the events of this period, would reveal the fact that the real beginning of the heresy can be traced further back, to the troublous times of Walagam Bahu (103 B. C.), if not to a still earlier period. Walagan Bahu, being defeated in battle with seven Tamil princes, fled through the "Thitharama Gate" which had been built by Pandukabhaye (5th century B. C.) as a residence to people of foreign religions. A certain Nighanta, named Giri, seeing Walagam Bahu in his flight, shouted out in loud voice "the great black Sihala is flying." The king hearing this said that, should he be fortunate enough to come back to the City in peace, he would demolish the residence of the Nighanta and build a

Vihara in its place. In the course of a few years, the Tamil dynasty came to an end, and Walagam Bahu, returning to his city in peace, caused the Thitharama Gate to be demolished and built the Abhayagiri Vihara in its place. Again, a priest of the Maha Vihara by name Mahatissa being found guilty of "breach of discipline" was expelled by the Fraternity. A disciple of this priest, being offended at this proceeding, went over to the Abhayagiri Fraternity and sojourned with them: from this time, the Abhayagiri Fraternity became seceders. The doctrines of Buddha had been preserved only "*orally*" up to this time, and the priests of the Maha Vihara, seeing the spiritual perdition of the people *owing to the perversion of the true doctrines* assembled and recorded the same in books.

New, the Nighantas were a most rigid sect of Jains who were very numerous in Southern India in the early centuries of the Christian Era. The Nighanta, Giri therefore, belonged to the most powerful religious party of the time in the Tamilakam. The language of discourtesy, if not of insult, he employed towards the King, (Walagam Bahu) who was a zealous Buddhist is a clear evidence of the fact that the relations between the Nighantas and the Buddhist were not of a very friendly character. The Tamil princes who conquered Walagam Bahu were Cholians, and their religion was, most probably, Jainism, hence, it was only natural that the Jains should have viewed, with satisfaction, the downfall of the Buddhist Sovereign, and hailed, with pleasure, the occupation of the throne by the Jain princes of the Chola dynasty. The circumstances of the expulsion of Mahatissa from the Maha Vihara, the secession of his disciple to the Abhayagiri Fraternity, the reason alleged, viz the prevention of heresy, for recording the doctrines of the Maha Vihara Fraternity in books, combine to confirm the view that there had been already considerable friction in matters of dogma and of faith between the Nighanta Jains and the Buddhist priests; and that the Fraternity of the Abhayagiri had been powerfully influenced by the peculiar doctrines of the former. It is a well known fact of South Indian History that the Pallavas of Kanchipuram and the early Cholas were Jains, and that the Nighanta i e. the Digambara sect of the Jains was the ruling religious denomination in the primitive Tamil Kingdoms of the South. That the schism which disturbed the peace of the Buddhist Church of Ceylon had its seat in the Chola country will be made obvious as we proceed on a little further with its History.

In the year 113 A. D., Gajabahu 1, King of Ceylon, invaded the Chola country, and, besides rescuing the Sinhalese who had been taken captive by the Chola King during his (Gajabahu's) predecessor's reign, removed from there, the golden anklets of Pattini the insignia of the gods of the four devalas, and the golden cup of Buddha that had been removed in the year 88 B. C. The presence of king Gajabahu in South India about this time is confirmed by a passage in the Tamil Epic of Silappathikaram which reveals the fact that he (Gajabahu) was a contemporary and friend of the Chera King Senkuthuvan, who was an avowed enemy of the Chola Monarch. As a brother of this Chera King was a Jain ascetic, and as Chankaracharian, who flourished in the 8th century A. D. is credited with having converted the King of Chera of his time—Tiru Vikrama—from Jainism to Saivism, there seems to be no room for doubt as to King Senkuthuvan's religious persuasions. Gajabahu was present in the capital of the Chera Kingdom on the occasion of the deification of Kannagie; and the relations between the Chera and the Chola Kingdoms having been in a very strained and acute state at the time, the conjecture seems very tempting, if not invisible, that Gajabahu's success in defeating the Cholians is to be imputed to his alliance with the very powerful Chera monarch. The Apotheosis of Kovalan's wife as an incarnation of Pattini was, no doubt popular among the Jains of the Chola and Chera countries, and Gajabahu, influenced perhaps by his

friend Senkuthuvan, became the apostle of the cult of Pattini in Ceylon.

The chroniclers of Lanka have transmitted to us only a very meagre account of Gajabahu's reign, his accession, his invasion of the Chola country and his gifts to the priesthood of the Abhayagiri and Maricewatte Viharas being all the information furnished to us. The partiality, which Gajabahu shewed to the priesthood of the Abayagiri Vihara, which was the chief seat of heresy, and which a few decades after, assumed such serious proportions that the strong arm of Royalty had to be called in requisition, by the orthodox party for its suppression is significant as affording another indication of his pro-Jain bias.

For about 80 years from this time, the historian is absolutely silent about the dogmatic dissensions between the rival Viharas, until, the monotony is suddenly broken in the beginning of the 3rd Century when Vohokara Tissa became King. The rivalry and the state of estrangement which existed between the two leading priesthood came to a head at this time. A Brahman named Vytulia who was now the chief exponent of the doctrines of the Abhayagiri school made his influence so much felt by the Orthodox party that the latter appealed to the king for the protection of the orthodox school, which was readily granted. "the instrumentality of Kopila, his prime "minister, suppressing the Vytulian heresy, puni-"shing the impious priests and *burning their books*, "the King reestablished the doctrines of Buddha."

The mention made of the destruction of the books by fire must settle the dispute about the existence of literature among the Jains of the Chola country in the year 215 A. D. It seems to me only reasonable to suppose that, even in the days of Walagam Bahu, the Jain section in Lanka had had their peculiar doctrines and tenets reduced to writing and that this fact was one of the chief causes that led to the attempt on the part of the Maha Vihara priests to reduce their creed also to a written form as the advantage of a written over an unwritten orthodoxy must have been too obvious to be passed unnoticed by them in those troublous times.

"The amount of literature which perished in the "flames on this occasion must have been" says Dr. Foulkes. "considerable. But there is unfortuna-"tely, no clue whatever," laments the learned Doctor, "as to the language in which these books were writ-"ten." I entirely disagree with Dr. Foulkes on the latter point. The literature that was destroyed was the literature of the Vytulian Jains, who, we are sure, *were the natives of the opposite coast of the chola country*. The solution of the problem is, therefore, plain enough, except it be contended that the Jain Tamils of the chola country, for some unexplained reason, chose to write their religious books in the Pali, Elu and every other alien language in preference to their Mother Tongue. But there is positive evidence to prove that the oldest literature of South India is of Jain origin. The inference seems only natural, therefore, that the books burnt by the king were composed in the Tamil language. It is a noticeable fact in this connection, that the commentator of Virasoliam, whose date cannot possibly be later than the 11th Century A. D. states in one place that the style of "Kundalakesy" a Jain work, had become so archaic in his time that many impressions found therein, were unintelligible to the Tamil Scholars of his day This old epic is, unfortunately, now missing. But if we may rely on the correctness of the statement made by the learned commentator above referred to, it does not seem possible to me to assign to this Jain work a latter date than the 5th Century B. C. for its composition. If, then, it is admitted that there existed extensive literature among the Tamils of the Chola country in the beginning of the 2nd Century A. D., can we reasonably look for the first introduction of the art of writing books into South India *about the same time*, ? On the contrary, it seems not unlikely, that it was after contest with the Tamil Jains of the Chola country the idea of committing their doctrines

to writing dawned on the minds of the Maghedan Monks of whom mostly the priesthood of Maha Vihara consisted. In spite of the opposition and persecution to which it was exposed, the Vytulian party continued to prosper and receive from accessions to its ranks. But this state of calm and quiet was not to continue for a long time. A storm fiercer than ever awaited them at no distant date. In the year 254 A. D. Gothabaya came to the throne. He was partizan of the Mahavihara priesthood and was resolved on a policy of suppression of the Vytulian School. The doctrines of Vytulia had already taken such deep root among the Monks of the Abhayagiri Vihara that no ordinary measure could succeed in bringing about its downfall. As the first step in the undertaking the King caused all the books of the Vytulian Sect to be collected, made them into a heap and publicly burnt them in a market place. He then got hold of sixty of the leading priests of the Abayagiri Vihara who had embraced the heresy and banished them to the opposite coast in the Chola country. The banishment of the Vytulian priests to the country of the Cholas is highly suggestive as it affords another indirect evidence of the fact of the existence of intimate relations between the Jain priests of the Tamil country and the Abhayagiri institution in Ceylon. "There was a certain priest," says the writer of Mahavamsa which is considered to be a very trustworthy record, "*the disciple of the chief* "*Thera of the banished sect, a native of Chola,* by name "Sangamitta *who was profoundly versed in the rites of* "*the Bhuta* (demon faith)." "For the gratification "of the enmity against the priests of the Maha Vihara "by whose advice the Abayagiri priests were banished "he came over to this land. This rude person enter-"ing the hall in which the priests were assembled at "Thuparama, disregarding the remonstrances of the "Thera of the Sangapala parivena who was the mater-"nal uncle of the king, and who spoke in the name "of the king, succeeded in gaining the confidence of "the king. The monarch becoming greatly attached "to him, placed *under his tuition* his two sons. He "evinced preference to the second son and the elder "prince on that account entertained hatred against "the priest."

The importance of the above passage in this enquiry can hardly be over-rated. It establishes beyond doubt the correctness of my inference that the Vytulian of Abayagiri were none but the Jainas of the Chola and perhaps of the Chera countries. It is obvious that the chief Thera of the banished Sects was also a native of Cholam and if we may assume that he taught the same doctrines as his disciple, that he himself was profoundly versed in the doctrines of Bhuta faith. The Buddhists Monks considered the gods of the Hindoos as Bhutas. The Sivite priests of the Kattragam temple in Ceylon even now go by the name of Devil priests (Kapuwas). The Mighanta Jainas were, in fact, a denomination of the pre-Buddhistic religion of South India, who paid divine honours to Vishnu. The Southern Church of Buddhism, which is in reality, only a purified form of Jainism could not tolerate in its ranks those who advocated the worship of the gods. The expulsion of his master from Lanka drove the iron into the heart of Sangamitta, who felt his master's disgrace as his own and resolved on a deliberate policy of revenge on the priesthood of Maha Vihara who instigated the king to expel his master and his followers.

(*To be Continued.*)

A TAMILIAN.

THE UNIVERSITIES COMMISSION.

[By Messrs. M. Jivaratnam and S. Kailasam.]

I.

CURRICULA OF STUDIES.

Almost in all aspects the various suggestions of the Universities Commission have been fully discussed in your columns. Nothing in recent times has attracted so much notice as the Commission Report and the people whose interests are at stake have every reason to express their disapprobation in every manner possible. The constitution of the senate, abolition of second grade colleges and the raising of fees have thrown into shade the most vital question,—curricula of studies. A comparison between the European and Indian systems of education will bring to light many of the defects and some of the excellences (if there be any) of the Universities of India. In India there is no teaching University and for a long time to come there will not be any University of the stamp of Oxford or Cambridge. Modelled after London, Indian Universities are purely examining bodies, granting certificates and diplomas to the successful candidates in examinations. In Oxford and Cambridge a student, as soon as he leaves the Public School, enrolls himself as a Matriculate and thus he becomes an undergraduate of the University and pursues his course for the degree he chooses. No examination he is required to pass before he enters the Universities. In London as in the case of the Indian Universities there is an entrance examination. Those who appear for the Matriculation are required to pass in five subjects now. In days of yore the classical languages, Latin and Greek were compulsory subjects. Afterwards Greek was omitted from the compulsory subjects. In the revised rules and regulations Latin too was made optional thereby giving place to a living tongue. From the various changes made in the classical languages it is clear that those tongues are losing ground in favour of modern languages and the European Universities have after all seen the inutility of the dead languages and want to encourage their own mother tongues. When these changes are taking place in Europe the Indian Universities Commission has made a revolutionary proposal to abolish the vernaculars in India and also the two most important languages French and German. You have freely opened your columns for the discussion of the wisdom or folly of discouraging the study of vernaculars. National life and national progress depends upon the development of the language of a people. A study of the language of a nation reveals to us their social status, their moral and intellectual progress, their inner life, their spiritual and religious advancement, their political problems and aspirations, their love of science and arts, their commercial intercourse, their assimilation of foreign ideas and ideals and finally, among many others, their place in the scale of nations. In our humble opinion any amount of study in classical languages will not work our way one inch towards our regeneration; and the future salvation of our country entirely depends upon our improving our vernacular tongue. If vernaculars are abolished and if our prime of life be spent in the study of highly-inflected languages, we will merely manufacture a number of graduates who will not be able to speak their own language correctly. Year after year mere prattlers of Socrates and Virgil and dreamers of Hegel and Kant will be turned out by the huge machinery of the University. We do not altogether condemn the classical languages. Their style and diction, the sonorous sentences and polished periods of a Virgil, the simplicity of a Kalidasa or Homer, in spite of their mysticism and exaggerations will ever charm and delight the readers. But what we contend is that the vernaculars should find a suitable place in the curriculum of studies. The abolition of French and German from the course of studies will not be condusive to the interests of higher education in India. The French are the most civilised people in Europe and in their literature are treasured up all the modern thoughts. Some people think that there is an ulterior motive in abolishing these languages, which may be political or otherwise. Recent researches in Physical Sciences and Mathematics are generally made by the French people and Frenchmen are the greatest and most skilful Engineers in the world. French is the *lingua franca* of Europe and it is the *bon ton* of every fashionable man in all quarters of the globe. The French are the pioneers of Republican ideas. A study of the works of Voltaire and Rousseau Fenelon and Zola ennobles and broadens our minds. It is indispensible that a cultivated man should become acquainted with a language which is so extensively spoken by all races of mankind. The German language has equal claims for its study by an educated man, many of the abstract sciences like Psychology and Natural Sciences like Biology owe their development to the German scholars. Gœthe can be ranked along with Kalidas, Homer, and Shakespeare. The Germans and the French have contributed a great deal in the field of legal literature. Orlation's commentary in French on the Institutes of Gius and Justinian is a standing monument of legal acumen and precision. A dull uniformity seems to have been the aim of the Commission without regard to the capacities of the students and the necessity of the recipients. Four subjects ought to be brought up in all stages of the B. A. course. I shall close these observations with the remark that vernacular languages, French, German and even Russian should be included in the curriculum of studies of the Indian Universities.

[These were sent to H. E. The Viceroy of India and acknowledged with thanks Ed.]

We quote eminent authorities who have spoken in favor of vernaculars. Dr. Caldwell says. "This language that is Tamil being the earliest cultivated of all the Dravidian languages the most copious and that which contains the largest portion and richest variety of indubitably ancient forms it is deservedly placed at the head of the list......" He regards that Tamil is not a derivative of Sanskrit and poetical compositions are of very high order and free from the inflex of Sanskrit words. He concludes his observation as follows:—" It is the only vernacular literature in India which has not been content with initiating the sanskrit but has honourably attempted to emulate and outstripe it. In one department at least that of Ethical Epigrams it is generally maintained and I think must be admitted, that the Sanskrit has been outdone by the Tamil." In the opinion of Charles Gover the Dravidian people possess one of the noblest literatures the world has seen. Revd. A. Percival in speaking of the Tamil language remarks:

No language combines greater with equal brevity; and it may be asserted that no human speech is most close and and philosophic in its expression as an exponent of the mind. . . ." Dr. Winslow writes it is not extravagant to say that in its poetic form, the Tamil is more polished and exact than the Greek and more copious than Latin. In its fulness and power it more resembles English and German than any other living languages: Revd. W. Taylor asserts that it is one of the most copious refined and polished languages spoken by man. The last and not the least of the greatest of the Tamil scholars speaks of Tamil language in terms of eulogy and says in one of his excellent works on the Saiva Philosophy that that key alone can unlock the hearts of the ten millions of the most intelligent and progressive of the Hindu race." In another place he thus notes, "Although the very ancient, copious and refined Tamil language is inferior to none, neither the Indian Government nor the Universities fully recognise the value of Tamil literature.

II.
THE STUDY OF HISTORY.

The question "what would happen to India, if the recommendations of the Universities Commission were adopted?" has been more than once asked in your columns and those of your contemporaries; it has been answered again and again with sufficient clearness: and the miserable depth to which the social, intellectual and moral conditions of India would go down, has been pointed out with sufficient stress and emphasis. But one great point, serious and deplorable in its results and which involves incalculable danger to "Young India in transition" has not yet been adequately touched upon. A closer study of the Report brings to light, among other things one proposal that is calculated, in the long run, to practically deprive the Indians of the one really useful boon of all education—qualification for citizenship. According to the proposals the study of History is to be compulsory only in the matriculation standard and optional in the college course. From the F. A. curriculum History is ejected in favour of philosophy which is to be compulsory and in the B. A. examination History is to appear as optional branch. It is therefore possible for a student to take his Degree without ever reading History in the college classes. Does the Commission think that the meagre sketches of India and England that pass for Histories in the Matriculation class are sufficient to instruct the student in the ideas of the rights, duties and responsibilities of citizenship? The world's greatest statesmen agree in thinking that the Government of a country will be successful in proportion to the extent and degree to which the citizens realise the importance of their duties and make a right use of their privileges. Can the accounts of the wars with Tippoo or Haider Ali, the gallant deeds of Clive and Lawrence and the conquests of the Moghul Emperors of India—stories which form the bulk of the Matriculation History, can these help even so little an Indian to correctly discharge his duties as a citizen? Do they think that Lee-Warner's *Citizen of India* is sufficient to fully equip the students as citizens of the State? How can meagre accounts of the Indian Postal system, Municipalities and District Boards assist one in forming right notions about organised constitutions, representative assemblies and other broader principles of politics? Without asking students to study Political Science and Political Economy and making them grasp the sound principles of politics by a comparative study of the World's institutions, it is merely futile to imagine that Indians can learn much of Indian politics by being made to commit to memory a few pages of a Loyalty Bible which can only be described as an unclassified catalogue of Indian names passing for politics. By the omission of History from the F.A. course the students will be deprived of the opportunity of acquainting themselves with the two main pillars of all political knowledge—the Greek and Roman Histories, which, with their complex systems of government and varied organisations, lay the proper foundation for advanced knowledge in political science. When this all important branch of knowledge is done away with, a great majority of our graduates will be merely a set of half hearted men, incapable of understanding their political rights and privileges and still more incapable of using them to the welfare of themselves and their countrymen.

Mr. R. S. Lepper, Professor of History and Economics at the Maharajah's College, Trevandrum, writes:—

"This is a small matter compared with the way the F. A. History course is treated. To make room for English History, the History of Greece and Rome, which for many years has been taught to our F. A. students, and for centuries has formed, with the History of their own country, the regular study of youth in every Western land, is now to be condemned as unsuitable and relegated to the B. A. course.

A change of so sweeping a nature requires a reason, and I have found none that will stand examination. When I remonstrated some months ago against this proposal, I was told that in some Colleges it was not, or could not, be taught properly, and that therefore it ought to be cut out. But in some Colleges *nothing* is taught properly, and if we are to fit our courses of study to the capacity of the worst colleges in South India the sooner we end the University the better. On the other hand, if University Examiners do their duty, History teachers will learn to do theirs soon enough. It is wonderful how quickly strict and intelligent examining develops improved teaching. But if there are no good reasons for the exclusion of Classical History, there are many for its retention. First, the thread of the story is much easier to follow, foreign relations are less complicated, political and religious conditions much simpler, social life more akin to that of India, and the chief characters more intelligible than is the case in English History, which is full of difficulties for the Indian student.

Secondly, it has an excellent educative influence. Handled by a good teacher it supplies just the stimulus which the F. A, student needs, after a prolonged course of elementary English History in the school classses. It broadens his mental horizon, and may be made the vehicle for the teaching of sound views on life and duty and good cittzenship. Even in the hands of a bad teacher it is more intelligible and has a higher disciplinary value for junior students than English History.

Thirdly, it has a number of admirable text-books, ranging from the most elementary primers to the works of the greatest historians, capable of suiting all degrees of ability in the class, yet of reasonable bulk, and therefore accessible to students.

Fourthly, most of the original authorities are to be had in excellent English translations, within moderate compass and at moderate prices.

Fifthly, when properly taught it is one of the most attractive subjects in the F. A. course. The heroes of all time can live again in the East as in the West and claim the homage and sympathy of youth alike in India as in Europe. Such hero-worship is among the best influences in every young student's life, and helps in some measure to counteract the sordid features of his daily surroundings."

It is proposed, instead, to make Philosophy compulsory in the college course. Does the Commission want to make us a nation of dreamers by translating us from the land of the real to the land of the lotus? India has had too much of Philosophy and it is her mad attachment to that that threatens to make her one of the "Dying nations." Our Philosophy has blinded us to our surrounding conditions. The boon of liberal Western education which we have been so long enjoying has opened our eyes; and the first seeds of political wisdom are just now only being sown here and there. When the mystery of complete blindness has been reduced to partial blindness, there comes the proposal to hurl us back once more into the sea of apathy for the shores of which we have been slowly struggling. So great has been the mischief worked by centuries of deep-rooted spiritualism almost verging on fanatic superstition, shutting its eyes to the wants of the country and keeping itself philosophically aloof, with derision, from "things mundane" that in spite of a strong reaction and the terrible realities of the present, there still operates a lingering desire in the minds of many, to desert the dear interests of their country and retreat to the comparatively cool shade of Theosophy, Occultism and Vedantic mysticism! It is time that we should take leave of philosophy a little and turn our attention to politics. Moreover the way in which the Municipal and Legislative Council elections are conducted, the manner in which our men fare in the Councils and the amount of interest the people take in these elections amply go to prove that a great majority of our people are yet to learn the *A B C* of public life. At this stage the proposal to make History optional and Philosophy compulsory, will tend to make matters worse. What with the intention of the Commission to abolish the study of the vernaculars which will completely put an end to the development of a healthy, national life, and what with the proposal to abolish History from the compulsory course, the Commission's endeavour to keep Indians out of politics is sufficiently clear. It is the duty of every sincere well-wisher of India, to realise the situation, protest against the contemplated measure and ask the Government to give the study of History a prominent place as it deserves and as it is given in all the European and the American Universities.

III.

In my last letter it has been pointed out that the vernaculars of South India not being allied to the Sanskrit language, ought to find a place in the curriculum of studies

for the University examinations. As long as the vernaculars are the media of communication it is impossible to substitute English in the practical concerns of our home life, and the upheaval of the Indians depends upon the progress of the vernaculars. For freely translating the standard works of Western authors into the Dravidian languages one should be acquainted with both the languages and must have a thorough grasp of the tongue in which he translates and his expressions should be idiomatic. So it is quite inadvisable to abolish the vernaculars from the Matriculation examination at least. In India English takes the place of the classics at home. It not only contains all the beauties of the classical languages but also has in it all the modern inventions and researches. Therefore a compulsory classical study will overstrain the tender minds of our youths.

Matriculation :—Unfortunately in our opposition to the Universities Commission Report good and bad points are indiscriminately criticised and the wise proposals share the fate of their opposites. Too much praise cannot be bestowed upon the wisdom of the proposal to remove science from the entrance course. Very recently the London University followed a similar course by abolishing General Elementary Science from the compulsory subjects of the London Matriculation examination. A glance at the failure lists of the Matriculation examination reveals to us the sad disappointment of many a youth in that subject. The reason is not far to seek. Students of the sixth form are too young to grasp and master the fundamental principles of an experimental science. Most of the High Schools are illequipped and the graduates who train the students for the examination are too fresh from the college to understand the difficulties of those who receive instruction under them. Unless there are practical experiments one can have no knowledge of a science in which the handling of apparatus is absolutely necessary. The candidates for Matriculation are too numerous; a practical examination therefore is impossssible. The abolition of text books in English has proved from the experiment of the last few years by the Madras University quite undesirable. It was originally intended for the ostentatious purpose of discouraging "cram". Instead of learning any author or book or fine specimens of prose and poetry, students get up the idioms and rules of grammar without fully appreciating the proper use of them from "Made Easy's" and "Sheppard's Manuals." In order that our students may have a definite knowledge of some writers it is necessary to introduce text books for the Matriculation examination. Calcutta twice abolished text books only to reintroduce them. In Bombay also the same course was followed. The Senate of Madras very lately opened their eyes to the unwisdom of abolishing the text and recommended its re-introduction. In spite of such results the Commission without going through the *pros* and *cons* of the question makes a recommendation which we fear will only end in defeating its own purpose of giving a sound education in English to the Indian candidates. It is needless to say anything with regard to Mathematics and History. The former trains the mind and the latter gives at best an elementary idea of Indian and English Histories which a student ought to know. The Commission having in view for its ulterior end the raising of the standard and making the examination as difficult as possible, without giving the best consideration to the local conditions, has made the Madras Matriculation, as a model for the entrance examination of all the other universities, and the B. A. of Calcutta for the Arts Degree examinations for all academies. Our Matriculation is as stiff as the Commission requires and their proposals will not seriously affect Madras; but a sudden raising of the standard will greatly tell upon the other provinces. In English 40 per cent is required for a pass and 35 p. c. in all the other subjects. In most of the Universities only 35 p. c. or so is required in English and 25 in each of the other subjects.

F. A. Examination.—The Commission recommends English, Classics, Mathematics, and Logic and Psychology or Physical Science with Chemistry for the Intermediate examination. It is best to introduce scientific studies in this examination. This is really the entrance examination for the Degree. A student by the time he passses this examination would have sufficiently advanced and would have attained enough of discriminating power to choose either the literary or the scientific course. No proposal of the Universities Commission will meet with so much approval as the separation of the literary from the scientific study which was a long-felt desideratum. The other Universities were showing signs of correcting an error of long standing. Madras in spite of the precedents in other Indian Universities and the London University, obstinately refused to make so desirable a change. Nothing is more gratifying than to find the Commission refusing to allow even a thesis on a scientific subject in the B.Sc. examination and it was quite right in holding that the English knowledge of the F. A. standard is sufficient for the study of scientific subjects. It is also good that Logic and Psychology are made optional. It was a mistake that Logic was for a time abolished from the F. A. course of the Madras University. London has made it compulsory in the Intermediate examination and it is either compulsory or optional in the other universities. As a science of reasoning it highly trains the mind, and Psychology, that department of knowledge which deals with our *animus* must take precedence of other sciences. According to Herbert

Spencer, Psychology is a subject which every cultivated man ought to study. It is with pain we notice that the Commission has altogether omitted History in the F.A. course. I have devoted a special letter on the subject in the columns of your valuable journal and it is needless to point out once more the importance of the study of History. It ought to have found a place either as a compulsory or an optional subject in the F.A. course. To learn the elementary principles of five subjects will not be too much in the F.A. course and generally five subjects are taught in all the Universities. We have said English is the classic of India. If the Commission will insist upon four subjects in all the stages of the B.A. course it will be more advisable to allow Histories of Rome and Greece with Political Economy as an alternative subject with the classics. Mathematics may be a stumbling block to many of our promising young men in the F.A. course. There is no likelihood of its being abolished by any Commission. As long as the Senior-Wrangler and Wrangler titles are held in high esteem and as long as it is a subject in the B.A. Honours course of the Cambridge University, it is sure to find a place in the Arts course of every University. The subject may not be palatable to a few; but a study of this most important abstract Science is essential for the cultivation and training of our mind. With some reservations we have not much to find fault with the recommendations of the Commission in the F.A. course. A word about examination by compartments. The remark of Prof. G. Pittendrigh of the Christian College will not be out of place here. In his opinion the abolition is a retrograde step and the system has worked excellently well in Madras. It is no wonder he has not met with anybody who has spoken against this system.

B. A. Degree Examination.—The B. A. Degree is a much coveted academical honour. The least qualification virtually insisted upon now a days by the Government is B. A. The gates of the Government service in the near future will be closed to non-graduates. For a long time to come till a distinction in the minds of the people is made between University honours and Government service, the youths of India will rightly or wrongly seek after education with the hope of obtaining some Government posts. In these days even those who are to be trained for some learned professions such as Engineering, Medicine and Law usually take a degree of Arts, even though the F. A. Examination is enough for ordinary purposes. The value of the Arts Degree cannot be overrated and it rightly deserves the prize bestowed on it. The changes which affect this examination will seriously be watched and criticised unsparingly by our educated men.

Examination by Compartments.—This system is unique in the Madras University and obtains in the B. A. Degree examination alone, and the necessity of it is partially acknowledged in the B. Sc. and B. A. degree examinations of the Bombay University. The abolition of the compartment system, Professor G. Pittendrigh rightly remarks, is a retrograde step and the Rev. acting Principal of the Christian College has not met with anybody who has spoken ill of this system. It has worked for the last 15 years excellently well in Madras, but the Commission for reasons best known to itself has recommended its abolition. Let the Commission speak for itself. "At Madras where the subjects of the B. A. Examination are arranged in three divisions a candidate is allowed to appear in one division or in two divisions or in all three in any one year. It appears that in some cases *this rule has worked well.* A College on finding that a student at the end of his third year, has made but little progress may require him to devote his fourth year to English and to his second language and to postpone his third subject to his fifth year. On the other hand the rule works badly in so far as it tempts men to try their chance in all three divisions in the hope of securing as pass in one or two." This is an undeniable testimony even of the Commission itself that the system has worked well in Madras. The best thing would have been, instead of abolishing it, to introduce it in the other Universities so that there might be similarity in all the Universities in India. The Comission distincly speaks of the advantage of this system in the third sentence. The argument offered against this system in the fourth sentence is a lame excuse for its determination to abolish the system. No man ever enters the portals of a University, and wastes his money and energy merely to try a chance with the hope of securing a pass in one or two subjects. Students of the B. A. class are sufficiently advanced in age and education and can be credited with some common sense to undertand their own benefits. Generally in our experience in Madras, students appear for examination in those subjects alone in which they feel strong and come out successful and postpone the study of that subject in which they are weak to a future examination. In Matriculation and in the First-in-Arts students are expected to be acquainted only with the elementary principles; but a student for a Degree must show a mastery over the subject he brings up for the examination. The subjects allotted for that examination are not necessarily connected with each other. A man may be well up and score a high percentage of marks say in Mathematics or Philosophy but he may be poor in the Second Language or English. It is a great hardship that he should bring up again the subject in which he has already secured a pass. In former years in Madras students were examined in all the subjects together and there were disastrous and shocking failures. There were mediocre passes and those who can boast of soundness in

some subjects were turned out as unfit for the Degree. It was after considerable hesitation and debate the old order changed giving place to the new; the system of examining in all the subjects was discontinued and examination by compartments was wisely introduced. Not only in Madras but also in Bombay the Senate wanted very recently to introduce this system. Two out of the three older Universities support the system. This is indirectly admitted in the B. Sc. examination and the B. A. Degree examination of the London University. That speaks volume, in its favour. Unlike India, in Oxford and Cambridge students are not required to bring up too many subjects. A Tripos man in Philosophy or a wrangler does not and need not know who a Hannibal is and is content with bringing up one snbject alone. Further on the report says:—"The system which is called "examination by compartments" has been advocated by several witnesses and in particular it has been represented to us that a candidate who fails in one subject should be allowed to pass on satisfying the examiners and should not be required to bring up all his subjects again." From the report we clearly see there are many champions of our cause. The publication of their evidence along with the report of the discussion by the Senate of the Madras University when it introduced this system will throw light upon this debatable question; and this opportunity is taken to advise the Government to order a full publication of all the evidence of the witnesses or others who have furnished the Commission and the Government with written statements bearing on the point to which this inquiry is directed. Then only will the public know the *pros* and *cons* of the whole affair, and then only will their judgment not be hasty. The Commission admits that a representation has been made to them that a candidate who fails in one subject should be allowed to pass on satisfying the examiners in that subject and should not be required to bring up all the subjects again. This is what prevails now in Madras and no representation is more just or reasonable. In Madras the Standard of the B. A. Degree examination is, particularly in the optional subjects, very high, and the syllabus covers a very wide range and there are special portions also appointed in the optional subjects. The Commission's intention itself is to raise the standard of examinations. Unless this system is favoured there will not be much facility to the already overworked student population. The report concludes on this point by remarking,—"that after full consideration we have come to the conclusion that the disadvantages of the Madras rule outweigh its advantages and that examination by compartments ought not to be allowed. The object of an examination is to ascertain whether a candidate possesses all the knowledge which may fairly be expected of him at the stage which he has reached; and a man who passes in all his subjects at one time gives better evidence of the soundness of his general education than the man who can only pass in the subjects taken separately. Care must be taken in framing the programme of an examination to see that the subjects are not so numerous as to lay undue burden on the minds of the candidates; but if this condition is complied with we think better that the examination should be treated as a whole, and not broken into sections." We have every reason to think that the advantages of the Madras rule outweigh its disadvantages and so examination by compartments ought to be retained. The object of an examination is not merely to ascertain whether a candidate possesses all the knowledge which may be expected of him at this stage but also to find out whether he possesses a sound education. Medicore passes in all the subjects will not ensure soundness. A man who obtains a very high percentage of marks in one subject certainly gives evidence of his sounder knowledge in that subject than one who merely escapes through in all the subjects getting the minimum. A senior wrangler like Paranjpie may fail in the B. A. Degree examination of the Calcutta University; but is he not a better man than any graduate fo that Unversity?

We should not have taken so much trouble to advocate this system which needs not such championship but for the hasty, short-sighted and unwise resolution of the Universities Commission. Only 19 or 20 per cent. of those who appear for the B. A. Degree are successful. It is not unusual that a student who fails first in English fails to secure marks in his optional subject. We are told that Mr. De, who headed the Cambridge classics list passed the B. A. Degree in Calcutta after being awarded some grace marks in the optional branch. Granting of grace marks is not an unusual feature in the Calcutta University, which is quite unknown in Madras and the introduction of this system will put an end to that pernicious practice of awarding grace marks. To establish its pet theory of abolishing the compartment system the Universities Commission proposes a remedy. "Care" they say, "must be taken in framing the programme of an examination to see that the subjects are not so numerous as to lay undue burden upon the minds of the candidates." Let us examine what care is taken by the Commission in framing the programme of the B. A. Degree examination, and whether the subjects are not more numerous than now and whether they will not lay an undue burden upon the minds of the examinees. In Madras we have only three subjects for the B. A. Degree examination—English and a second language are compulsory and any one of the science branches is optional. In the A course of the Calcutta University which will be the future B. A. Degree examination English and Philosophy are compulsory, Classical language, History, Political Economy, and Mathematics

being optional; and a student takes up only three subjects in that University also. In the programme of the Universities Commission, we see four instead of three; English, a Classical language and Philosophy are made compulsory and History or Mathematics being made optional. Are not four subjects more numerous than three and will it not be an undue burden upon the minds of the examinees? In paragraph 173 of the report where it discountenances Honours Examinations which necessitate considerable expense and which are undesirable on the ground that specialisation begins at too early an age and that a pass degree is depreciated, the Commission means to raise the standard of the pass B. A. Degree examination of the Calcutta University. Even as it is, not even 20 per cent. are able to secure a pass and the raising further of the present standard will further narrow the basis of education. The examination may be made as stiff aspossible, but unnecessary restrictions should not be placed. Some facilities to the candidates also should be given if the standard be raised and if the subjects are numerous the only relief we know of lies in the system of examinations by compartments which will foster not only soundness but also lessen the hardships of the students. It will also effectually put an end to "cram," which the Commission so much hate. Their theories come into conflict with one another. The raising of the standard is not in keeping with the lessening of the subjects and giving of sound education is not possible when the compartment system is done away with. The basis of education may be narrowed. Annually not even 1,500 graduates are turned out by the five Universities of India, a country with a population of 300 millions, England, which has only a population of 32 millions produces about 2,500 graduates annually. A few Socrateses and Bacons will not save our country. Education must be diffused at least among the middle classes and the proposal to narrow the basis still further is not at all wise or prudent on the part of the rulers. A wide diffusion of knowledge will alone put an end to ignorance and superstition. Middlemen are the leaders of the people and the general mass can only aim at elementary education. If our middlemen are immersed in darkness and ignorance if education is denied to them and every obstacle is thrown in their way by raising the fees, by closing the second grade colleges, and their progress is stunted in their very growth, by impediments unheard of, woe will be to that country, for it will end in chaos and confusion on account of the abolition of the Vernaculars. Candidates in Madras will labour under disadvantages. In the programme of the Commission the subjects are more numerous than before and it will lay a great burden upon the tender minds of young men and if the standard be also raised the abolition of the compartment system is the most undesirable measure. In each and every memorial which may be submitted to H. E. the Viceroy, the discussion of this question must find a prominent place and any memorial or list of Resolutions overlooking this vital question will not be an exhaustive one and be far from satisfactory.

Mr. W. B. Morren of the Madras Christian College says:—"I do not agree with the Commissioners in their condemnation of what they call the Madras system of examination by compartments. The rule works badly, they say, in so far as it tempts candidates for the B. A. Degree to try their chances in all three divisions of the Degree Examination in the hope of securing a pass in one or two. If the rule is abolished, a candidate will have to try his chances of securing a pass in all three divisions, and since if he fails in one division he must try his chances in all three divisions again, he will never have the opportunity of trying to make a really good appearance in any one of them. I do not know to what extent the Commission received evidence from Madras witnesses on the working of the 'compartment system', but I believe the experience of most examiners would be strongly in favour of its retention. In one respect, I think, it might be improved. Where a student shows at the end of his first year of study that he stands small chance of passing in all three divisions of the Degree Examination, he should be strongly advised, or even compelled, to give his attention during his second year wholly or chiefly to Language and then take an additional year to Science."

Mr. E. M. Macphail of the Madras Christian College writes:—

"I am personally quite opposed to the giving up of the "compartment system" and should consider doing so an injury to education in this Presidency."

EXAMINATION BY COMPARTMENTS.

The following petition has been sent to His Excellency the Viceroy from Trichinopoly:—My Lord,—We, the undersigned, your Lordship's humble memorialists, beg to approach your Excellency with the following few lines with the hope that our petition will receive the favourable consideration of your Government.

2. The recommendations of the Universities Commission that the system of examination by compartments in the Madras University ought not to be allowed,—a conclusion they say, they have arrived at after full consideration has been quite unexpected and has shocked the memorialists. Fifteen years ago the Senate of the Madras

Universty abolished the old system of passing in all the subjects at the same time and introduced this beneficient system. When the Universities Commission sat in Madras, it never afforded an opportunity of discussing this vital question. All who have given evidence have never touched upon this system which the Madras University alone enjoys. The Commission did not even so much as hint in Madras that it would recommend to abolish this system.

3. Your Lordship enunciated there ought to be a similarity of examinations in the various Universities of India and the standard of examination should be made higher. A glance at the calendars of the various Universities of India will convince your Lordship that the standard in the Science Branch in Madras is considerably higher than in the other Universities. Minimums are required for passing in each subject of the Science Branch in Madras and besides there are special portions appointed each year, which are not the case in the other Universities. In English language and literature it will bid fair to most of the Universities and there is the third branch—the study of vernaculars—which is peculiar to this University alone. It will be the greatest hardship to be required to pass in all the branches, which are quite unconnected with each other, in one and the same year. It is only after mature consideration and noting the difficulties of the students that the Madras Senate, in which distinguished educationalists like Dr. Duncan, and the Hon'ble Dr. Miller and the late Professor P. Ranganatha Mudaliar sat, came to the decision that the compartment system ought to be introduced. And the Government of Madras accorded sanction to it. In the University of Bombay a resolution in favour of this system was moved by no less a personage than the late Justice Ranade and was carried out. But for reasons best known to themselves the Bombay Government vetoed it. Two of the three oldest Universities and a Local Government have countenanced this compartment system.

And it has been up to this time working well and the Madras Graduates can boast of efficiency on account of the special and careful study of their subjects. Your humble memorialists do not see any sound basis for the judgment of the Commission when they say without assigning any reason that "the disadvantages of the Madras system of examination by compartments outweighs its advantages". It will be to the benefit of the public who are specially interested if your Lordship will kindly order publication of the papers, to show how the Commission have arrived at this decision along with the opinions and arguments of the other side, if there are any.

4. Your humble memorialists have never dreamt that the Commission will condemn this system and make such an abrupt recommendation and they naturally thought that this system will be introduced in the other examinations also if possible. They have prosecuted their studies long before the rules were framed ; and it is needless to tell your Excellency that no law should have a retrospective effect. Most of your signatories have passed the B. A. Degree examination of the Madras University in one or two branches and are yet to complete by passing the remaining branch or branches. If these persons are asked to undergo the ordeal of passing all the subjects once more it will greatly tell upon them both in health and prospects. And they will have to master the text books which are generally mastered in two years, in a single year. In some of these subjects they might have already passed and they never thought they will be forced to appear again.

5. It may be to a certain extent true that this excellent system does not prevail in the B, A. degree examination of other Indian Universities. But to establish a similarity in the examinations your Government may be strained to abolish a system which has worked so long, so well, and so beneficially here. Simply for the sake of similarity efficiency cannot be sacrificed. Your Lordship may be aware that the standard is much higher in Madras than in the other parts and if the standard of the other Universities be raised and if the system be introduced in other Universities similarity will be for advantage established. But to keep a higher standard here in Madras alone and at the same time to abolish the compartment system will certainly put the candidates of the Madras University to greater hardship than those of sister Universities. A trial of this system in the other Universities your memorialists are sanguine, will produce a better type of graduates.

6. Your humble memorialists most respectfully request your Lordship that this law should not in any way affect those who have already passed some branches according to this present system and they should be permitted to complete their Degrees by passing the remaining branch or branches alone. Some of them have already chosen some walks of life and they must be given the chance of taking their Degrees without prejudice to their duties. Your Lordship's assurance "that all the existing interests of students must be carefully respected" has emboldened your memorialists of Trichinopoly, who have passed in some branches of the B. A. Degree of the Madras University, to submit this humble petition and pray that a favourable consideration will be granted to it. Thanking your Lordship for allowing a full discussion on the recommendations of the Commission.

We beg to remain,

My Lord,

Your Lordship's most obedient servants

Trichinopoly, 6th August 1902.

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V.

Out of the hot discussion which is carried on in your columns, there naturally arise some side questions which I shall answer in a word or two and dismiss them. The cant of "cram" is the burden of many a one who wants to discourage higher education in India. Even the Commission actuated by the best of motives in the world has caught this infection. It condemns in unmeasured terms the pernicious use of "Keys and Abstracts which present a bald outline of the original" and it discourages in every way the use of "Keys." We agree with these observations. We set our face against that system of "cram" in which students vomit forth unassimilated and undigested matters in the Examination Hall. But an intelligent cramming, if we can use the term, is indispensable for success in examinations. Learning by rote enables a man to express accurately his thoughts and he is able to save time. Our students, unlike the Pandits and Sastries who repeat parrot-like Vedas and Mantras without understanding a word of what they say, only intelligently commit to memory certain portions of their texts and thus store up a useful fund of knowledge to be readily turned to accounts. As long as examinations exist cramming cannot altogether be rooted out. Not only the examining bodies but even the Teaching Universities are not wholly free from it. They win honours in Tripos and Classical Examinations who are the best crammers. The observations of Rajah Peari Mohun Muckkerjee, M.A, B.L., C.S.I., a distinguished graduate of the Calcutta University, demand careful reflection before one rises up to condemn it.

The question of specialisation is a bugbear which has puzzled the Universities Commission. It has determined not to allow it till a student takes his B.A. or B. Sc. Degree. Examinations, it says, are required to determine the capabilities of the students, the progress they have made and how far the teaching has been successful in colleges. Unlike the faddists and pessimists of to-day who are against recurring examinations, unlike the Padfieldiens to whom examinations are no test, the Commission will stick to the custom of having two previous examination of the Bombay University. It will not permit the specialisation of subjects in the B. A. Degree Examination. In London specialisation begins only after the B.A., or B. Sc. Degree. But a Matriculate is allowed to choose Law and Medicine. Those who adopt the medical profession ought to pass in one of the classical languages. A Matriculate can appear for the Intermediate in science and the final B. Sc. Examinations. In India F. A. occupies a similar proportion to that of the Matriculation in London with respect to medicine and science. But for Law he must be a full-blown graduate. In Cambridge and Oxford, after the Little-go Examination and Preliminary Classical Examination a student is allowed to choose any subject he likes and bring it up for the Honours B. A. In India Honours Examinations are discountenanced and the M. A. is considered equivalent to the Honours Examination. There is no special M. A. Examination in the two oldest Universities of the United Kingdom. The M. A. Degree is conferred upon graduates after a certain number of years. The Commission considers it undesirable to allow specialisation at too early an age and it is disposed to allow it only in the M. A. Examination. We can do nothing but bow to this decision. Still it will not be unwise to point out the necessity of introducing specialisation even in the B. A. and B. Sc. courses.

Even those who are well disposed towards higher education in India are thrown aback at the sterility of academical education. To them we answer that though there is some reason in the complaint, our institutions are yet of a century old and it is too early to expect much originality to their *alumni*. Even in those Universities that have existed for centuries, Newtons, Bacons and Miltons are not of every day occurrence. They are only few and far between. Postpone your judgment for a time and we are sure our Universities will not be barren of good results. Already it is showing signs of a bright future and the name of Prof. J. C. Bose, D. Sc., of Calcutta is honoured wherever science is loved. Our Universities are partly fulfilling the functions for which they are intended; our young men of means and courage to cross the seas have own laurels in the foremost Universities of Europe, Paranjpai and Chatterjee are familiar names even in the English Universities.

B. A. Degree Examination.—The next point deserving comment in the subjects for the B. A. Degree Examination. It has been lightly touched upon in my previous lettter. It requires a close examination and it is doubtful whether full justice can be done to it in the narrow space of a newspaper article. The Commission recommends three compulsory subjects in the B. A. course: English, Classical language and Philosophy and one of the following subjects :—

(1) Mathematics and (2) History and Political Economy as optional. These are the subjects actually appointed for the A course of Calcutta B. A. Degree Examination. The separation of the scientific course from the Literary and Arts course has necessitated the exclusion of the study of Physical and Natural sciences from the curriculum of the B. A. Degree Examination. It is manifest that four subjects are to be brought up for the B. A. Examinations instead of the three which is the present number. The Commission has wisely prohibited Jurisprudence as an optional subject in any course leading to the B. A. Degree. This, we think, is prevalent only in the Bombay University. Others are not sinners in this respect.

The Commission aims at a high standard in English and it requires from the candidates a command over the

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language and facility to write and speak in English correctly and idiomatically. These are not too much to expect from an ordinary graduate. While they insist upon having Philology and Accidence for the B. A. course they condemn those books which deal with the history and criticism of literary works which the student has no opportunity of reading. In future examination will be confined to text-books and grammar, literature of course being omitted from the curriculum. Not being disposed to quarrel with the Commission for anything and everything we accept their decision in this respect. But it can be pointed out that it is the custom in the English Universities to have a period of English Literature or any one century for study in the B. A. Examination. In Madras the text-books are changed from year to year whereas in Calcutta one-half of the texts of the previous year are retained in the next succeeding year and this lessens the difficulties and hardships of examination of those who may have the misfortune to fail.

It has been remarked that four subjects are too many and that they lay an undue burden on the minds of our young men. In B. A. it is undesirable to have more than three subjects. The proposal of Mr. George Pittendrigh to drop the classical language after the Intermediate course is quite timely, and can be safely adopted.

The importance of history, the study of the life of great men and their actions, the growth of political institutions the material conditions and the progress of a nation cannot be undervalued; for it inspires and ennobles our minds. The omission of history from the F. A. curriculum is very deplorable; but we need not fear the study will be neglected in the B. A. course. Even though philosophy is compulsory, generally students having no taste for Mathematics will choose History and Political Economy for their optional subject. Not to over-burden the curriculum we propose to allow the student to bring up either of these. A similar separation must be made in the mathematics course. A choice must be allowed between pure mathematics and mixed mathematics. We find precedence for this in the B. A. Degree Examination of the London University.

Next comes Philosophy which has been made one of the compulsory subjects in the Literary course. For the B.A. course we will have not only Deductive and Inductive Logic with a short course in Physiology preceding Psychology and Ethics, but also Natural Theology and History of Philosophy. A distinction ought to be made between Eastern Philosopy and the Western. The modern tendency is to make the subject empirical and scientific. The study of the works of Bain and Mill, Hume and Spencer will be a perfect antidote to Mysticism, Occultism and Theosophism. There is no antagonism between History and Philosophy and they are auxiliary to each other. The author of the Inductive Logic and Utilitarianism is also the author of Political Economy and Representative Government. The greatest Nihilist has written the great History of England. The historians of Rome and Scotland made pretence to the study of Philosophy. The study of voluntary actions of human beings, and their intentions must precede the study of institutions. Both Politics and Ethics have for their end human good; and Ethics precedes Politics. In Psychology the modern evolutionists have a scientific basis; they deal with process and Phenomena and they do not care a pin for the organic unity of mind. Inferential Psychology which deals with the Immortality of the Soul and the existence of God, of which nobody knows anything is left in dark by modern philosophers. Ontology, belief in the worship of God, and belief of the future life are not favoured in these days. Religious sentiments are scoffed; nobody believes either in the Natural or Revealed Religions. God, Man and Nature are puzzling problems which will lead one to endless controversy. Existence of God is unknown and unknowable and the Attributes of God are contradictory. None are convinced by the arguments of Theology, arguments of Design. We have no objection for Philosophy based upon science, but we are sorry that Natural Theology is included in the curriculam by a Government which affects neutrality in religious matters. Works of Martineau Butler and Paley are admirable in their own way; but they should not find a place in the curriculum of philosophy. Natural Theology is not at present encouraged in any of the European or Indian Universities in the Arts course but in Calcutta, and there too only in the Honours course. The present pass standard will be unnecessarily raised. Special portions which are appointed in Madras are omitted. We have no objection to the inclusion of the History of Philosophy. We subjoin here the syllabus of the London University and that of the Calcutta University which materially agree differing only in the matter of Natural Theology. This can be compared with the Madras Syllabus.

University of London.

B. A. EXAMINATION.

VI. Mental and Moral Science 2 (Two papers).

I. Psychology.

(1) Scope and Methods. Analysis and Classification of Mental Phenomena.

(2) Consciousness and Sub-consciousness. Hypothesis of unconscious mental states.

(3) Attention and other fundamental psychical processes. Mental Development.

(4) The nervous system in its relation to psychical states.

(5) The Senses. Sensation. Perception.

(6) Images. Association and Suggestion. Memory. Expectation. Imagination.

(7) Abstraction and Generalisation. Conception. Judgment and Reasoning. Psychological Relation of Language to Thought. Development of Self-consciousness.

(8) Feeling and its expression. Pleasure and Pain. Emotions and their classification.

(9) Instinct. Appetite. Volition. Desire. Motives Deliberation. Choice. Volitional Control. Habit.

II. ETHICS.

(1) Elements of Conduct: Motive, Intention, Action, their relations and ethical value. Character.

(2) The Moral faculty. Conscience. Practical Reason.

(3) The good or ultimate End of Action. The Standard of Right Conduct. Representative ethical theories.

(4) Moral Obligation. Responsibility. Sanctions of Morality.

(5) Individual and Society. Egoism and Altruism.

(6) Duties, Rights, Virtues, and their classification. Merit.

(7) Variation in Moral Judgment. Moral Progress.

The Questions in Mental and Moral Science will have no special reference to the writings of any one author or school of authors. In matters of opinion answers will be judged according to their accuracy of thought and expression.

Calcutta University.

In the Regulations for the B. A. Examination (page 36 of the University Calendar for 1894) under the heading 'Definition of subjects," the following have been inserted—

MENTAL AND MORAL SCIENCE.

The Passes subjects shall include—

(a) *Psychology*—

Philosophy and Psychology. Scope and Method of Psychology. Relation of Psychology to Metaphysics and Physiology.

Mind, Consciousness, Self-consciousness. Analysis and Classification of Mental Process and Products. Development of Mental Life. Laws of Mind.

Psychology of Cognition. Perception and Sensation. The Senses and the Nervous System. Localisation of Sensation. Primary and Secondary Qualities of Body. Object of Perception. Perception of the different Senses. Acquired Perceptions. Imagination, Expectation, Memory. Thinking, Conception. Judgment, Reasoning, Generalisation. Belief and Knowledge. Experience and Reason. Self, External World. Time, Space, Substances; Cause, Power.

Psychology of feeling. Sense-feelings, Emotions and Sentiments, Pleasure and Pain.

Psychology of the Will. Attention and Volition. Appetite and Desire. Instinct and Habit. Voluntary Action, Conflict of Motives, Deliberation, Choice, Freedom of the Will.

(b) *Logic*—

Definition and Province of Logic. Relation of Logic to Metaphysics and the Special Sciences. Thought, Knowledge, Truth, Science. Immediate and Mediate Knowledge. Intuitive and Inferential Truths.

Observation and Experiment. Analysis and Synthesis. Classification and Definition. Hypothesis and Explanation. Induction, Analogy and Probability. The Ground of Induction, Experimental Methods. Deductive Method. Relation of Induction to Deduction.

Demonstration, Syllogism, Functions of Syllogism.

(c) *Ethics*—

Scope and Method of Ethics. Relation of Ethics to Metaphysics. Psychology, Sociology, and Politics.

Analysis of the Moral Consciousness; Moral Sentiment, Moral Judgment, the Moral Faculty, Springs of Action and their Mutual Relation.

The Good or Ultimate End of Action. Moral Obligation. Standards of Right and Wrong. Sanctions of Morality. The Individual and Society. Duties and Virtues.

The Honour subjects shall include—

(a) *Natural Theology*—

Theology and Religion, Natural and Revealed. Relation of Religion to Metaphysics and Ethics.

Analysis of the Religious Consciousness: the Religious Sentiment, the Religious Faculty, the Sense of Dependence, the idea of the Infinite, the Casual Belief, the Sense of Duty, the Belief and Worship of God, the Belief in a Future Life.

God, Man and Nature. The Existence and Attributes of God. The Relation of God to Nature and man. Theory of the Universe. Theism, Pantheism, Agnosticism, Materialism, Panphenomenalism, Optimism, Pessimism, Theology, Evolution, Necessity and Freedom, Immortality of the Soul.

(b) *History of Philosophy*—

General knowledge of the Systems of Bacon, Descartes, Spinoza, Locke, Berkely, Hume, Reid, Leibnitz, Kant, Cousin, Hamilton, and Mill: and Special study of subjects to be selected from year to year.

* The questions in Mental and Moral Science will have no special reference to the writings of any one author or school of authors. In matters of opinion answers will be judged according to their accuracy of thought and expression. The Honour papers in the subjects of the Pass Course shall consist of more advanced questions than the Pass papers.

MADRAS UNIVERSITY.

I.—PHYSIOLOGY,

The Nervous System:—Nerve tissues. Nerve stimulation and exhaustion. General plan of the nervous system in Mollusca, Arthrozoa and Vertebrata. Proportionate development of the spinal cord and of the several encephalic centres in the ascending series of vertebrata. Nervous system of man. Sympathetic system. Cerebro-spinal system. Structure and functions of the spinal cord and of the several encephalic centres. Spinal and cranial nerves. Embryological development of the human encephalon, in so far as it throws light on the structural relations and functions of the full grown brain. Localisation of functions in distinct portions of the brain. Phrenology. Spontaneous action. Reflex action. Unconscious cerebration.

The Muscular System:—Structure and functions of muscles. Muscle stimulation and exhaustion. Various kinds of muscles. The motive and locomotive apparatus. Muscular groups. The human hand. The local organs. Speech. Relation between the degree of development of the muscular system and that of the nervous system.

The Organs of Sense:—The organs of the five senses and of organic sensibility. Theory that they have all been developed out of one primitive form of sense organ.

II.—PSYCHOLOGY AND GENERAL PHILOSOPHY.

Definition, object-matter and method. Provisional classification of mental phenomena. Connexion between body and mind. Brain and mind.

Feeling:—General characteristics. The quantitative estimation of feelings. Fechner's Law.

Muscular feelings. Sensations.—Classification of sensations and of the senses. Detailed account of the sensations of each class. Theory that all kinds of sensations are resolvable into one primitive form of sensibility.

Appetites. Instincts. Emotions.—Nature, origin, development, interpretation and estimate. Theories of emotional expression. Classification of the emotions. Detailed description of the several classes of emotions. Theories of pleasure and pain.

Intellect:—The more important classifications of the intellectual powers. (*a*) Intellect considered as comprising the faculties of perception, attention, memory, abstraction, imagination, conception, judgment reasoning. (*b*) Intellect considered as comprising the sense of agreement the sense of difference, and retentiveness. The laws of association. Detailed exposition of their working.

Will:—Nature, origin and growth. (*a*) The transcendental theory of will. (*b*) The experiential theory of will. Motive or ends. The relations of motives to one another. The law ot their operation on the will. Desire. Its relation to will. Free-will. Fatalism. Determinism. Belief. Its origin, psychological character, object, conditions and tests, Relations of reason and faith.

Consciousness:—Relation to the mental faculties. Philosophical value of its testimony. Theory that the mind is always active. Theory of unconscious mental modifications. Phenomena of sleep, dreams, illusions, hallucinations and hypnotism. Final classification of mental phenomena.

Origin of Knowledge:—Intuitionalism and Experientialism. The universal postulate. The philosophy of the Conditioned Treatment of innate ideas by Plato, Aristotle, Locke, Leibnitz, Kant and Mr. Herbert Spencer.

External Perception:—Analysis of the visual perception of distance and of extension. The qualities of matter. The relativity of knowledge.

Cosmological Theories:—Natural realism. Hypothetical dualism. Idealism. Materialism. Absolute identity. Nihilism or phenomenalism.

The Doctrine of the Absolute:—An Absolute Being (*a*) as given in consciousness, (*b*) as existing beyond the sphere of consciousness. Criticism of the views of Kant, Fichte, Hegel, Hamilton, J. S. Mill and Mr. Herbert Spencer.

History of Philosophy:—Selected portion.

III.—LOGIC.

The province and utility of Logic. Principal divisions, with a brief sketch of their history. Phenomena with which Logic deals. Relation between thought and language. Use and abuse of language.

Deduction:—*Name and Concepts.*—Import of names. Ambiguity of terms. Classification of names and detailed examination of each class. Concepts; their character and formation. Grades of generality. Perfection and imperfection of concepts. The predicables. Verbal and real predication.

Propositions.—Quantity. Quality. Modality. Conditional and disjunctive propositions. Modern additions to propositional forms. Those arising from the quantification of the predicate. Those arising from the full recognition of contraries. Modes of notation, Opposition. Immediate

inference—greater to less in denotation and in connotation. Obversion. Conversion. Added determinant and complex conception. Synonymous propositions. The import of propositions. Examination of the principles known as the fundamental laws of thought.

Syllogisms.—Axiom of the syllogism. Different ways of stating it. Its ground. The syllogistic rules and their relation to the axiom. Mood. Figure. Special rules of each figure. Reduction. Modes of notation. Conditional and disjunctive syllogisms. Hypothetical inference as mediate or immediate. Dilemma. Enthymeme. Epicheirema. Prosyllogism. Episyllogism. Sorites. Modern additions to the syllogistic forms—those arising from the quantification of the predicate. Syllogisms in extension and in comprehension. Syllogistic forms derived from full recognition of contraries. The numerically definite syllogism. The functions and value of the syllogism. Deductive sciences and demonstrative evidence.

Induction :—Character of inductive reasoning and its relation to deduction. Ground of induction. Laws of nature. Uniformities of equality and of co-existence. Uniformities of causation. Law of causation. Causation as conservation of energy. Composition of causes. Elimination by observation and experiment. The experimental methods as expounded by J. S. Mill or Dr. Bain. Frustration of the experimental methods by plurality of causes and intermixture of effects. Elimination by chance. Theory of probability. The deductive method. Ultimate, derivative, and empirical laws. Explanation of laws of nature: its forms and limits. Fallacious explanations. Hypotheses; their function in science, the conditions of their legitimacy, and their test. Approximate generalisations and probable inference. Analogy. Credibility and incredibility. Evidence of the law of universal causation.

Definition :—Definition. Canons and methods. Undefinable notions. Function of general names. Requisites of a philosophical language. Classification. Its fundamental rule, and the difficulties in applying it in natural history. Natural and artificial classifications. Index classification. Serial classification. Fixed grades of generality in the natural history sciences. Species. How defined. Sequence and statement of descriptive characters. Logical division. Its application in natural history.

Fallacies. Their position in the science of Logic. Their classification. Examination of them in detail.

Realism, Conceptualism, and Nominalism, treated historically and critically. The Categories of Aristotle. The art of observation and discovery. The classification of the sciences.

IV.—Ethics.

Theory of Ethics :—Relations of ethics to biology psychology and the science of society. Logical method. Phenomena with which ethics deals. Motive. intention. Act. Morality and law.

Foundation and Standard of Moral Distinction.—Classification of Ethical theories. (*a*) Intuitionalism. Different forms of it. Exposition and criticism. (*b*) Experientialism. Exposition and criticism of the foundations common to all hedonistic theories. (1) Egoistic hedonism, or the selfish theory. Exposition and criticism. (2) Universalistic hedonism, or utilitarianism. Exposition and criticism. Reconciliation of egoistic and universalistic hedonism. Reconciliation of intuitionalism and experientialism.

Psychology of Ethics.—The Moral Faculty. Origin and elementary constitution. Psychological character. Functions. Ground of its authority. Duty or obligation. Virtue. (*a*) The intuitional theory of the mature conscience. How far conscience is a growth. Analysis of the moral faculty. The grounds of moral obligation. (*b*) The experiential theory of the mature conscience. Analysis of the moral faculty. Duty or obligation as an alleged residual phenomenon which defines analysis. Verification of the above analysis by tracing the growth of the moral faculty in the individual, in the national life, and in the race. Disinterestedness; a real or only an apparent fact in human nature.

The Will. The bearing of free-will, fatalism and determinism on morality. Responsibility. The sanctions of morality. Their meaning and classification. Punishment. Grounds alleged for its infliction.

Applied Ethics.—(*a*) The intuitional doctrine. (*b*) The utilitarian doctrine. Means for the attainment of happiness. Estimation of the relative values of different pleasures and pains. Distribution of happiness among different individuals. The hedonistic calculus. The classification of duties. The cardinal virtues of the ancients. Exposition of the fundamental duties as conceived (*a*) by intuitionists, and (*b*) by utilitarians. Conflict of duties. Casuistry.

Metaphysic of Ethics.—The relation of morality to theology and religion. God and immortality as postulates of morality.

History of Ethics :—A general knowledge of a selected portion of the history of moral theory or practice, with a special study of one or more writers.

The London University aims at a scientific study of Philosophy, while Calcutta covers the same ground but it is encumbered with Theological study. The Madras syllabus was framed in antiquated days when Bain's works were popular and when Sully and James were unheard of. Even to-day the model College of our Presidency follows Bain closely though intermingled with modern authors.

Students of Tanjore take Bain for their *guru* and these wise disciples turn a deaf ear to present day authors. We know of only one place where Maher is taught.

We are glad that the Commission put down the "notes system" in Philosophy and History, which is so much prevalent in our province, and that it has thought it its duty to not only frame the syllabus but to recommend text-books. We cannot feel too highly thankful for this wise and excellent departure. Along with this, if those who teach the subjects are not appointed as examiners and if the selection falls upon learned professors of the sister Universities the complaint which is now raised against favouritism, unconscious leakage of questions and other things will completely vanish and this will tend to establish a closer tie between the different Universities of India.

In the opinion of the *Times* correspondent, and average Indian does not know what higher education means. A very good compliment to men like Dr. Guru Das Bannerjee, Justice Telang and Sir Muthuswamy Iyer. But for the cheap education which he abhors, these would never have emerged from obscurity. In his opinion educated men distort ideas, and education is wasted upon them. He says Indian graduates are imbued with an extraordinarily exaggerated notion of their own importance and that they are criminal in their stupid suggestions to H. E. the Viceroy and the Commission. In your columns has been more than once pointed out all the best points in the Universities Commission Report. A University is a foreign institution, no doubt, and its engrafting in the Indian soil is not without its results. No individual or institution can be perfect. With all its limitations and short comings it has certainly fulfilled its functions to a certain extent. In the days of progress one stage is certainly lower than the next stage; ideal is only hoped, but never gained. Comparison should not be absolute, but relative. We have not seen any educated man who had the courage to go to Oxford or Cambridge not winning his spurs there. Even the unadulterated Matriculates of the Indian Universities—their names are certainly legion—have gained laurels in academical education in Europe and gained distinction in the Bar and other learned professions. We are not opponents of University Reform. Even for the conservation of our Universities changes are necessary and inevitable; but it must be a slow reformation, but not a revolution of an institution which can boast of a glorious tradition of half-a-century and has in its rolls the greatest names of our day. What is the panacea proposed by the Government? Does it urge the foundation of a University of the stamp of Oxford or Cambridge in the place of one which is of the model of London?

M. A. Degree Examination.—The M. A. Degree Examination corresponds to Honours Examination of the Oxford and Cambridge Universities, there being no special examinations as in London. It is the highest examination in the Literary course to which our university men of means, leisure and ability will aspire. Specialisation begins after B. A. and any one of the following subjects can be brought up:—(1) Languages—the course includes either English combined with a classical or Indian Vernacular language or a classical language of India combined with an Indian Vernacular. (2) Mathematics, (3) History, and (4) Philosophy. The English course for the M. A. Degree should be combined with a Vernacular or with an Eastern or Western classical language. Anglo-Saxon is excluded from the course of an Indian University. German and French also share the same fate. Persian will not by itself be accepted as a subject for the M. A. course as it is now in vogue. The Vernaculars which are discouraged in every stage leading to the B. A, Degree find a place here. Generally students who have taken classics in the F. A. and B. A. course will rather prefer a classical language to a Vernacular language in the M. A. Course. It is rather strange that the Commission expects from the candidates a thorough and scholarly knowledge of the Vernaculars here when they have not read text-books and grammar in their previous course. The *lingua-franca* of Europe and of science does not find a place in the M. A. course. It is interesting to know the M. A. course of the London University in English and classics in this respect. Anglo-Saxon is included as well as French and German. It has been already pointed in discussing the subjects of the B. A. course that mathematics should be divided into two divisions, mixed and pure. In the M. A. course too we will suggest, though specialisation is made here, a candidate may be allowed advanced pure mathematics with elementary mixed and *vice versa.* This course is followed in the Calcutta University. The same can be followed in the M. Sc. Examination also.

Political Economy is combined with history. In London histroy is severed from Political Economy. In History the subjects are defined by periods, books being recommended. In order to avoid vagueness in Examination papers it is better they are prescribed also. Then only the pernicious note system will vanish. In the study of Political Economy attention is directed to the economic condition with which the students are familiar and to the economic problems of India. Unfortunately in the M. A. course Political philosophy is also added to History. It may better find a place with philosophy.

In the Philosophy branch the syllabus covers the same range as in B. A. and includes in addition the books of the Greek and German Philosophers and suitable portions of some of the great systems of Indian philosophy to be

read in English or in Sanskrit at the option of the student. In discussing the B. A. curriculum it has been shown how undesirable it is to include Natural Theology. In the M. A. course the inclusion of the Indian System will only encumber the study. In the Philosophy of India Religion is mixed with Philosophy and it is abstruse. It may be safely left for original investigation for conferring the Doctor of Literature Degree. Political Philosophy or History of Political Theory may be substituted in its place. In this respect it will be very profitable to compare the the History and Philosophy of the M. A. course of the London University. I have herewith appended the same.

UNIVERSITY OF LONDON.

M. A. DEGREE EXAMINATION.

(1) History to the Death of Constantine, with special reference to Greece and Rome.

(2) History from the Death of Constantine till 1789.

(3) and (4) Special study of a period of Ancient History and a critical study of authors, to be prescribed from time to time.

(5) and (6) Special study of a period of Modern History and a critical study of authors to be prescribed from time to time.

(7) and (8) Subjects for Essays.

Eight Papers shall be set for this Examination.

MENTAL AND MORAL SCIENCE.

(1) Logic.

(2) Psychology.

(3) Ethics.

(4) Metaphysics, with special reference to some work or works to be prescribed from time to time.

(5) History of Ancient and Modern Philosophy.

(6) One of the following subjects to be selected by the Candidate :—

(a) Advanced Psychology, including Experimental Psychology.

(b) Symbolic Logic.

(c) History of Aesthetics.

(d) History of Political Theory.

Papers on 1, 2, 3 to be common to the two Branches VI and VII, viz., Mental and Moral Science and Political Economy.

Eight Papers shall be set for this Examination.

POLITICAL ECONOMY.

And two (to be selected by the Candidate) from the following four subjects, 1, 2, 3 being identical with those of Branch VI :—

1. Logic.
2. Psychology.
3. Ethics.
4. Political Philosophy.

And in addition any two of the subjoined special subjects :—

1. History of Economic and Social Theories, with special reference to some school to be prescribed from time to time.

2. General English, and Economic History together with a special subject of Economic History to be prescribed from time to time.

3. The Theory and Practice of Statistics, together with a special subject to be prescribed from time to time.

4. Public Administration, together with a special subject to be prescribed from time to time.

5. Problems in pure Economic Theory, including the application of mathematical and graphical methods to such problems.

Eight Papers shall be set for this Examination.

The syllabus of the Madras University in philosophy covers a wider range than any other University and includes, sleep, dreams, illusions, Hypnotism and other Mysticism which can be safely and advantageously omitted. I have made a comparison between Madras, Calcutta and London in the philosophy course. Calcutta is word for word the same as London except in the inclusion of Natural Theology and Eastern Philosophies which I strongly say should be excluded not only in B. A. but also in M.A. courses. The tendency of the London University syllabus being more scientific, it can be recommended for adoption by all the Universities of India. In Philosophy conflicting opinions of diverse character are held and so suitable text-books should not only be recommended but also prescribed.

Thus far I have attempted in the space permitted to me to deal with the course of study in the Arts and Science departments. I leave to experts to deal with the curicula of Law, Medicine, Engineering, Agriculture, Commerce, etc. We have at the helm of the affairs a University man to the core. In every Convocation of the Calcutta University he has expressed his sympathy and he has not as yet pronounced his opinion upon the Raleigh Commission Report. I do not like to associate his name with the bad features of the Report. We are already told that a skeleton of the Draft Bill is ready. The Government has published the Report and our educated countrymen are giving out their criticisms upon it. Their voice will not be a cry in the wildernsss. It is hoped their representation will receive a careful consideration of the Government, of a stern and sympathetic ruler like our present Viceroy, and nothing will be done to check the developement of educational institutions in India —a boon more than any other we appreciate.

EXTRACTS.

The following is the extract taken from an American Monthly Magazine "Occult Truths" of June—July 1902. Our contemporary affirms with authority that there was no personage as Jesus Christ and that the story is a mere myth. But it is our common belief that there was in existence a real Christ, else if it were a concoction his history would not have maintained ground so long. Our Christian theologians will, we hope, come forward to clear the mystery.—

PLUTARCH NEVER HEARD OF JESUS.

For the following history, we are indebted mainly to the Arch-bishop Trench (Plutarch, his Lives, and his Morals, London, 1874) and to McClintock and Strong's Encyclopedia, vol. viii, p.002, New York, 1879. Please notice that these are not anti-Christian writers.

Plutarch was born at Chæronea, a small city of Bœotia, Greece, about the year 50 A. D. His grandfather, Lamprias, was an eminent scholar and philosopher. Plutarch showed great aptitude for learning from boyhood, and had for a tutor Ammonius. Alexandrian philosopher, then resident at Athens. Plutarch later went to Alexandria, and as he has written a book on Egyptian religion, "On Isis and Osiris," he must have known something of the hidden mysteries. He could not have been ignorant of the fact that the founder of Greek philosophy, Pythagoras of Samos (born 580 B. C.) spent years under Egyptian guidance in fathoming the Esoteric and unwritten lore. He was a fervent admirer of Socrates, Plato, and Aristotle whose lives had closed 400 years before Plutarch was born.

By or before the year in which Vespasian died (79 A. D.; Plutarch had visited Rome. Trench thinks he was also in Rome in A. D. 94; that "he lived in familiar intercourse with many of the chief men of the city, the best and noblest of the time, with Mestrius Florus, with Fundanus, with Sosius Senecio, men of consular dignity, and since with them, as we can hardly doubt, where there are so many friends in common, with Pliny himself, and if with Pliny, he could hardly have remained altogether a stranger to Tacitus." He was there to collect facts for his literary work and he delivered numerous lectures in Rome.

Every scholar, every statesman of the imperial city knew of him and would esteem an acquaintance with him. All the sources of knowledge were open to him and no important event of history was unknown to him nor was any religion or philosophy beyond his reach. He could draw upon all of Greece, his native land, Egypt through his tutor and by visits, Rome by his reputation and residence there, and it must not be forgotten that at this very time Judea was a Roman province in constant communication back and forth, as well as the fact that if any of the alleged Greek gospels publicly existed, he a Greek could no doubt have known all about them; particularly also, as he is believed to have travelled through Asia Minor. Never did this wonderful scholar, learned through visiting capitals of three nations, this great biographer, ever hear of Jesus of Nazareth, or of Saint Paul who, if the reports are true, was a preacher and a prisoner at this very time in Rome, from 55 A. D. to 64 A. D.

Jerusalem had been destroyed in A. D. 70, or about nine years before Plutarch first visited Rome. He could not have failed to know about it and to have heard from eye-witnesses of it.

Josephus came to Rome in the year 63 A. D. and was there much of the time until his death, 103 A. D. We cannot doubt that two so distinguished writers of history and biography living at Rome at the same time must have been acquainted with each other. Had Josephus ever known of any Jesus of Nazareth (which he did not) then Plutarch might,—but he never did. Both are equally silent.

No wonder, then, that Archbishop Trench exclaims: "Strange to say, Christianity is to him (Plutarch) utterly unknown. Even such passing notices [of the Christians] as we have in Tacitus, in Suetonius, in Epictetus, will be sought in his writings in vain. There is no single distinct reference, nor so much as an allusion to it. When we call to mind his extensive travels, his insatiable curiosity, the profound interest which he felt in all moral and religious speculations, the manner in which he was instinctively drawn to whatever was noblest and best, we could have no more remarkable commentary on the Kingdom of God coming not with observation."

And just that is true. The Christ cometh secretly in each man's life. Jesus of Nazareth never came to earth. Any man who knows anything experimentally

of the Christ's work in the soul knows that the whole Essene movement was of the quietest and most secret nature. He knows the secret interpretations of the secret Gospel and of the Apostles' Creed. This secrecy was not "for fear of the Jews," of other sects, any more than to-day it must be for fear of the Chrisans. Anybody in Judaism or in Christianity who lives the exoteric life will wish to persecute and kill those who live the secret or esoteric life.

Trench and others have supposed that at the time of Plutarch's travels there were in Asia Minor and in Macedonia flourishing churches, but there were not. At best there were a few bands of people "living the life," of secretly Christed people. "But for all this" says Trench, "no word, no allusion of his (Plutarch's) testifies to any knowledge of the existence of these Churches or to the slightest acquaintance on his part with the Christian books." (If there were any, as is doubtfully alleged by the churches.)

As we have in our midst thousands who make money and obtain other valuable considerations by keeping up the Jesus of Nazareth farce, we expect them to talk and talk in their peculiar vein, to heap anathemas upon whoever denies their yarn, and to contribute time and money to further their selfish ends. For us, we do not care whether people believe a Jesus yarn or not. We have nothing to make or lose in either case. We shall, however, preach Christ, as God manifest in every creature, so far as practicable and without money, price or parish honors.

We challenge any scholar to produce one single testimony of the first century to the effect that an illegitemate child Jesus was born of Mary A. D. or thereabouts, that Herod was so scared that he killed all the babes in Judea contrary to law and so secretly that neither Josephus, Pliny. Tacitus, Plutarch or any other historian ever heard of it. Take the money profits out of these stories and they will fall instantly as basely false.

GOD'S PEACE.

God's peace can only be found when all self-seeking and self-will are utterly thrown aside. When you cease to be eagar for anything save the glory of God, and the fulfilment of his good pleasure, your peace will be as deep as the ocean, and flow with the strength of a flood. Nothing save holding back the portion of an undecided heart, the hesitation of a heart which fears to give too much, can disturb or limit that peace, which is as boundless as God Himself. The indecision of your mind, which cannot be steadfast when things are settled, causes you a great deal of utterly useless trouble, and hinders you in God's ways. You do not go on, you simply go round and round in a circle of unprofitable fancies. The moment that you think of nothing save God's will you will cease to fear, and there will be no hindrance in your way.

Notes and Comments.

SIVAGNANA VILAKKAM.

This work in Tamil by Yogi Sivagnana Swamigal of Virudupati elucidates fully by text and scripture the important part music and song plays in our Saivite rituals and worship. And one who has heard music of the highest kind from the Hymns of our saints, the greatest music masters, as Maha-Vydianathier and others can alone know the soul-stirring effects of Divine music and song.

VISHNU AND SIVA SAHASRANAMAS.

Mr. R. Anantakrishna Sastri has again earned the gratitude of the reading public by his excellent translation of these Mantra Sastras with commentaries. The commentary on the Vishnu Sahasranama is supposed to be by Sri Sankara, the famous commentator of the Mahabharata, Nilakanta is the author of the commentary on the Siva Sahasranama. But they in no way compare with the excellent commen-

tary on the Lalita Sahasranama. The date of Sri Nilakanta is fixed at 1650 A. D, and he was a Saivite and follower of Sri Sankara. Several works are attributed to him and our Sastri gives a list of them collected from the catalogus catalogum. These volumes are absolutely essential to every one who is a student of our Religion and Philosophy.

A LIFE OF H. M. KING-EMPEROR TAMIL.

We are glad to acknowledge with thanks the receipt of their nicely got up volume from that old Tamil veteran and indefatigable worker Dewan Bahadur V. Krishnama Chariar. The book is profusely illustrated and it being the very first life of our beloved sovereign, it should be in the hands of every Tamil child.

THE MADURA TAMIL SANGAM AND ITS ORGAN:

We are glad to announce that the Madura Tamil Sangam has began work in right earnest. It has purchased a good Press and is equipping a good library and several rare Tamil works are being put into the Press. The first number of its organ has also been issued, and contents are really varied and scholarly. We earnestly hope our Tamil countrymen will give the Sangam every help in their power and patronize the magazine.

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